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Paragraphs Concerning China.

THE grip of the outer world has tightened around China. It will either strangle her or galvanize her into fresh life.—D. C. BOULGER.

Three empires fill the vision of the future—the United States, Russia and China.—WILLIAM SPEER.

The Yale Law School student graduating with the best record (1903) was Chung Hui Wang, a graduate of Tientsin University.

I admire and reverence those devoted men and women (the missionaries) and I regard them as taking to China precisely the commodities of which she stands most in need, namely, a spiritual religion and a morality based on the fear of God and the love of man.—SIR EDWIN ARNOLD.

I hold that the missionary has done more to civilize and to benefit the heathen world than any or all other agencies ever employed.-ALEXANDER MCARTHUR, M. P.

No one can controvert the fact that the Chinese are enormously benefited by the labors of the missionaries.—HON. CHAS. DENBY, former United States Minister to China.

The good done by missionaries in the way of education, of medical relief and of other charities cannot be overstated. If in China there were none other than missionary influences, the upbuilding of that great people would go forward securely. —HON. GEO. F. SEWARD, former United States Minister.

When China is moved it will change the face of the globe.—NAPOLEON at St. Helena.

It is a great step toward the Christianization of our planet if Christianity gain an entrance into China.—NEANDER.

The great bars are gone and China is open; not the rim of China, but China. This great empire is sure to be one of the dominant world powers in the future. In working for China we are working for all nations and for coming ages.—CHAUNCEY GOODRICH.

Win China to Christ, and the most powerful stronghold of Satan upon earth will have fallen.—MR. WONG.

China is under the hammer, and the

devil is an active bidder.—A Missionary to China.

China may seem walled around against the admission of the Word of God, but we have as good ground to believe that all the bulwarks shall fall before it as Joshua had respecting the walls of Jericho.—ROBERT MORRISON.

There is certainly no such field for evangelistic work as the wards of a hospital in a land like China.—JOHN KENNETH MACKENZIE.

The work of medical missions must not be advocated simply as a life-saving agency. Without the Bible in one hand, the medicine-case is not wanted in the other. The objective point of the work must be soul-winning.—DR. ANNA W. FEARN, China.

China has no sorrow that Christ's message can not cure.—JUDSON SMITH.

Oh! The evils of opium! The slave-trade was bad; the drink is bad; the licensing of vice is bad; but the opium traffic is the sum of all villanies.—J. HUDSON TAYLOR.

The safest place is the place where duty calls.—Message sent by missionaries in China during the Boxer uprising.

Asia is now the field. The coming question will be Asiatic. It belongs to the next generation. I should advise my younger friends to bend their thoughts in that direction. It may come with the youngest and the oldest civilizations—the United States and China face to face! —Editor London Times.

Missionaries have done a great deal of good in China. They have translated useful works into the Chinese language, published scientific and educational journals, and established schools in the country. Medical missionaries especially have been remarkably successful in their philanthropic work.—WU TING FANG, Chinese Minister to Washington.

One fifth of all the women of the world are found in the homes of China.—MRS. F. HOWARD TAYLOR.

It is impossible to raise the men of the East unless the women are raised, and real converts among Asiatic women, especially among the Chinese, make admirable Christians.—ISABELLA BIRD BISHOP.

Govenor Yuan Shih Kai wrote to the Baptist and Presbyterian missionaries of the Shantung province: "You, reverend sirs, have been preaching in China for many years, and, without exception, exhort men concerning righteousness. Your church customs are strict and correct; and all your converts may well observe them. In establishing your customs you have been careful to see that Chinese law was observed."

During all the forty-three centuries while Confucius has done much for good government and has set some high moral standards for men, women have reaped no benefit from the teaching of the sages. —MRS. MOSES SMITH.

The millions of China are bound to the worship of ancestors. The followers of Confucius, the Buddhist, the Taoist, rich and poor, emperor and people alike, are influenced by it.—MRS. BALDWIN.

A Chinese contributor, Tau Lein Ko, to the Asiatic Quarterly Review, writes that Boxerism proved among other things the high regard in which female honor is held by the Celestials: "In the slaughter of nearly two hundred missionaries no dishonor was done to feminine modesty."

At the atrocities committed by the al-

lied armies in China Bishop D. H, Moore, of the Methodist church, wrote: "You can hardly form any conception of the exposure and hardships under any but the American and Japanese flags. The great Christian nations of the world are being represented in China by robbing rapine, looting soldiery. This is part of China's punishment; but what will she think of Christianity?"

The Japan Weekly Mail says: "It sends a thrill of horror through every white man's bosom to learn that forty missionary women and twenty-five little children were butchered by the Boxers. But in Tung Chou alone, a city where the Chinese made no resistance and where there was no fighting, 573 Chinese women of the upper classes committed suicide rather than survive the indignities they had suffered. Women of the lower class fared similarly at the hands of the soldiers, but were not unwilling to survive their shame, With what show of consistency is the Occident to denounce the barbarity of the Chinese, when Occidental soldiers go to China and perpetrate the very acts which constitute the basis of barbarity?"

When Bishop Potter returned from his tour of Asia, he expressed a high opinion of the Chinese adaptability for modern civilization, and said, "When Japan has taught China the art of war, neither England nor Russia nor Germany will decide the fate of the East."

Whenever a Chinese can get a foot of ground and a quart of water he will make something grow.—COLQUHOUN.

Among the various races of mankind the Chinese is the only one which in all climates, the hottest and the coldest, is capable of great and lasting activity.—RICHTHOVEN.

In Siam, in the Philippines, in the Strait Settlements, wherever they have gone, the Chinese have shown themselves to be successful colonizers, able to meet and to control competition; so that today the business of Manila and Bangkok and Singapore is largely in the hands of the Chinese.—DR. ARTHUR J. BROWN.

It is not surprising that the Chinese were worsted in the onset with the wide awake Japanese. But let no man imagine that this is the end. China has plenty of men who can fight, and when they enter the service and are well commanded, they make as good soldiers as there are in the world, as "Chinese Gordon" showed. Was not his force called the "Ever Victorious Army" because it was never defeated? Did not Lord Charles Beresford of the English Navy say, after personal inspection of most of the soldiers of China: "I am convinced that properly armed, disciplined and led there could be no better material than the China soldier." Did not the fifty Chinese who served under Admiral Dewey in the battle of Manila fight so magnificently that they showed themselves equal in courage to the American sailors and were commended by Admiral Dewey in a special report urging Congress to make them American citizens? I have seen the soldiers of England, France, Germany, Italy, Austria, Belgium, Russia, America and Japan; but the Chinese cavalrymen of Governor Yucan Shih Kai, who escorted me through Shantung, were as fine troops as I saw anywhere.—ARTHUR J. BROWN in a report of a visit to Presbyterian Chinese Missions.

China has had a settled form of constitutional government for forty centuries. China was seven hundred years old when the Israelites crossed the Red Sea. She had existed fifteen centuries when Isaiah prophesied of her future conversion. Isaiah xiix:12.—REV. J. T. GRACEY, D. D.

Obedience to parents does not stop when children are grown up, but it lasts

until the death of the parents. A man after he is married often asks his mother's permission if he wants to go out after dark. I remember an instance which occurred during my stay in Canton some years ago. Mr. Hau Qua, a Chinese millionaire about forty years old, was asked to dinner by the American consul. He replied, "I think I can come, but I must first ask my mamma."—FRANK G. CARPENTER.

A British writer has said: "If the hard work of this world were to be farmed out to the lowest bidder with political protection and honest pay, it seems likely that the Chinese race would take the contract."

Magnitude of the Chinese Empire.

NOW that the Synod of the Reformed Presbyterian church has a mission established at Tak Hing Chau on West river, and fairly well equipped for work, the young people of the home church will naturally wish to know something of the Chinese Empire in whose evangelization it is their privilege to bear a part. This paper from the graphic pen of Rev. J. T. Gracey, D. D., Rochester, N. Y., will give them some idea of its immensity.

For more than 3,000 miles its shores are washed by the ceaseless surges of the sea. It encloses a desert, vast as any over which sterility ever reigned; it embraces plains as exuberant as were ever pressed by foot of man. The area of its largest plain is greater by one-half than all the German Empire.

Great rivers drain and irrigate the land. The Hoang-Ho is almost three times the length of the Ohio, while the Yang-tze is longer than the Mississippi and drains a basin more extensive than the whole territory of the republic of Mexico. One-tenth of the population derive their food from the waters of the country. According to the official catalogue of the World's Exhibition in 1851, the extent of its coal fields was more than twenty times greater than those of all Europe, being 419,000 square miles, and side by side with the coal is iron ore. It has all degrees of altitude from the sea level to the perpetual snow line. Between Canton and Peking the great road winds through a pass 8,000 feet above the ocean. It has all varieties of climate. One may be ice-bound at Peking, while the thermometer seldom falls below 50 degrees at Canton. Girdle it, and its inhabitants could subsist in comfort and luxury till the end of time. Make it a botanical garden and nothing grows that would not probably flourish in some part of the Empire. Try it as a zoological museum, and any animal on the globe might find congenial surroundings in some one of its valleys, hills or streams. It is not easy to make real to ourselves an Empire which comprises one-third of the continent of Asia, and one-tenth of the habitable globe; which sweeps through seventy degrees of latitude and forty of longitude—whose circuit is half the circumference of the globe.

Various are the expedients to which men have resorted to "take the great idea in." Comparisons in geography are now popular. The school atlases of today have what are called "Inlets." These are smaller maps in the corner of the greater ones giving an outline of a familiar portion of country, on the scale of the larger chart, showing how many times the one might be embraced in the other. A map of Rhode Island on the same page with one of Texas would show into how many such States Texas might be divided; or one of Illinois with the chart of China would aid the mind in measuring the remote with the more familiar. Try France thus on the chart of China and you may sketch the one seven times on

the other, and have space to spare. Try the British Isles and you may overlay China with eighteen of them. Try the Chinese Empire by this comparative chartology, and it will exceed Great Britain and Ireland forty-four times. It can be dissected into 104 Englands or 176 Scotlands. Lay all Europe on China and you will have thirteen hundred square miles of the latter uncovered. It is one-third larger. Lay China on the United States and it will overrun into the Gulf of Mexico, and four degrees into the Pacific ocean. Reverse the experiment and lay the United States, including Alaska, on China, and you may gem the edges with a half dozen of Great Britain and Ireland; that is, you will have a million and a half square miles to add for good measure. Change it from its present shape to that of a belt of land a mile wide and here would be room for a walking match from end to end of thirty miles a day continued through more than four and a half centuries.

Mr. J. Hudson Taylor at the World's Conference in London said: "Some think that possibly the population does not exceed 240 or 250 millions." He states that in one province seven millions of people recently died of famine, and in other parts of the country the population is not one-fifth of what it formerly was. Dr. Legge, forty years a missionary in China and now Professor of Chinese in the University of Oxford, does not think that anybody can say anything more definite than the Chinese ambassador in Paris, who recently stated the population at four hundred millions.

But who shall enable us to realize such numbers? By what comparisons shall we try to comprehend their barest outline? The best minds of Christendom have plumed their imagination, have taxed their ingenuity, have strained their rhetoric to bring this multitude home to Western Christians. They point out that in two provinces of China the emperor reigns over as many people as the sovereign of England does in Great Britain and Ireland; that there are more people in Peking than in the whole island of Jamaica; that the Samoan islands, though a promising group of the South seas with a total of 35,000 population, would make but a speck of a city in China; that one could find a dozen or more cities with as numerous a population in a few days' journey; that the four or five millions of people of Madagascar would make only one-seventh of the single province of Shan-tung. There are five times as many people in China as there are in the United States; one-third more than in all the countries of Europe combined; twice as many as on the four continents, Africa, North and South America and Oceanica.

Fertile in expedients, the genius of the generation presses us anew by bidding us know that one-third of the human race is in China; that every third person who lives and breathes upon this earth, who toils under the sun, sleeps under God's stars, or sighs and suffers beneath the heaven, is a Chinese. Every third child born in the world looks into the face of a Chinese mother; every third pair given in marriage plight their troth in a Chinese cup of wine; every third orphan weeping through the day, every third widow wailing through the watches of the night, is in China. Every third person who comes to die, or who sits in contemplation on his own dissolution is a Chinese. One can but ask, What catechism will this third child learn? What prosperity will follow this bridal? What solace will be afforded these widows? What watchful care will be given these orphans? With what hopes will these multitudes depart?

Depart they must, and the ghastly arithmetic startles us, as we estimate how rapidly they go. Make your parallel lines with pall and spade and grave. Thirty-three thousand Chinese die every day! We pale and shudder at the dim outline of the thought. And yet they stay not! Bury all the people of London in three months, and the rest of mankind would start aghast at the grim event. Yet we record and read with carelessness the

statement that four times every year that number die in China. It is equal to burying all the people of England in a year and a half; all of Great Britain and Ireland in thirty months; all the people of the United States in less than a year and a half. Terrific ordeal of the imagination! We stagger at the ghastly arithmetic and hide our face from the pallid ranks.

We turn to the living. Let us put them in rank joining hands and they will girdle the globe ten times at the equator with living, beating human hearts. Make them an army and let them move at the rate of thirty miles a day, week after week and month after month, and they will not pass you in 23½ years. Constitute them pilgrims, and let them journey every day and every night, under the sunlight and under the solemn stars, and you must hear the ceaseless tramp, tramp, tramp, of the weary, pressing, throbbing throng for twelve long years and eight months.—*Olive Trees.*

The Story of the Blind Singing Girl.

IN the year 1893, a blind slnging girl was led into the Canton Hospital by her mistres. By this mistress she was owned body and soul, and by her was sent nightly to a life of sin and shame. But a diseased foot brought her to the hospital. And now God was to use this lame foot to set this captive free—free in both body and soul.

For her disease, amputation of the leg was the only treatment that would avail. But her mistress objected. She would be useless in her service. She preferred to have the girl die rather than to live with the hope of gain gone. Dr. Niles, who was in charge of the women's department says of this blind girl; " As to her spiritual nature, a more unpromising case I had scarcely seen. She seemed benumbed, and for a time responded to no appeal. After long waiting she was induced to study a little. Kind treatment softened her heart. Gradually but slowly she yielded to the influences of the Spirit. She applied for baptism, but was put off because her mistress still claimed her. But the foot refused to heal. God had other plans for her. The mistress grew tired waiting, and finally deserted her. Again she applied for baptism and was accepted. Being freed from her mistress, the amputation could be performed. This was done in the spring of 1894, and she made a good recovery. The true light had entered her soul, but what an object for sympathy! She had been a singing girl. She was blind, and now with one leg! What could be more hopeless! Her former mistress now gone, she was on Dr. Niles' hands. She was given work about the hospital. She scrubbed, washed, and cleaned windows. She called the patients to prayers and to church services. In this way she earned her rice. During her spare time she continued to study in Mrs. Kerr's school. Here she made good progress. Before she left the hospital in 1897, she had memorized the whole of the New Testament, with the exception of a few chapters in Revelation. And now we have to add one more to her long and heavy list of afflictions. In 1897 it was discovered that she was a leper.

Now her list reads—formerly a singing girl, now blind, one leg, and a leper. Could any more be added? Of what use could such a person be? Why allow her to live? Yet the Lord had need of her.

Encouraged by the example of some workers in India, she was induced to go to the leper village to live, and there tell of the Saviour she had found. If we were to let the curtain fall now, all that we have would be a wonderfully sad life, full of suffering, but saved from sin and cheered by the hope of a happy hereafter.

This is something; but the curtain does not fall. Scarcely a year had passed before from the leper village came the news, "Many have believed, and ask for baptism." Then it was that in 1898, a meeting was held at the entrance to the village. We had no room then. Out of the number of applicants, twenty were baptized, and together they partook of the Lord's supper. Since then twenty others have been baptized. Nor is this all. The villages near by heard about the lepers receiving the gospel, and many came to see what it was. They too heard and many believed. In all, not less than seventy persons have been baptized as a result of the work of this leper woman! And now we have our new chapel for our growing work.

Surely the name she took when she was baptized is significant—Un Ho, exchanged for the good. The past had been bad, now I have exchanged it for the good. And in this spirit she has gone about her work. The Lord has blessed her. It was for this work He took her from a living hell, and made her His honored servant. What an opportunity to say, "Lord, I cannot work, I am useless." Surely the Lord will excuse her. Was there ever a more tremendously handicapped life? Any one of her afflictions was enough to debar almost any one from great usefulness.

What a burden she has to bear! Blind, one leg and a leper, but withal an honored worker in the Master's vineyard. What a lesson! When the Master shall call her hence, and she shall cast off this diseased body, what a joy it will be to her to enter that rest that remaineth to the people of God; that home above where there is no more pain nor suffering, and where she will hear the welcome words, "Well done, good and faithful servant, enter thou into the joy of thy Lord." And it will not be long before the summons comes. The leprosy is making rapid strides to set the imprisoned spirit free.

God bless Un Ho, and God bless the work she has begun.—*The Faithful Witness.*

Confucius and His Teachings.

POSSIBLY no man in any country has left so decided an impression on his countrymen for so long a time as Confucius upon the Chinese. He was without question a great man, and was wise far beyond the men of his age. He was a reformer and taught the highest principles of pure morals and good government.

Legends tell how the birth of Confucius (550 B. C.) was heralded by strange signs and appearances, and how the mother heard music and a voice saying, "Heaven is moved at the birth of thy holy son, and sends down harmonious sounds." He developed into a thoughtful child, and when fifteen years old gave himself to study, and married at nineteen, but his married life was unhappy and after a year or two he was divorced. He was appointed keeper of the stores of grain, and after a few months became the guardian of public fields and lands. Giving up his position, he became the teacher of an earnest band of students, and thus commenced his career. Many young men, sons of nobles, became his scholars. He travelled for a time and visited great cities, and courts of emperors, and was everywhere received with great honor.

He was distressed at the loose way in which the government was administered, and he put his own principles which he had framed to the test. Crime diminished somewhat under his rule, but the tendencies of the times were against him, yet he struggled on, and never lost confidence in himself or his mission. His life was a standing protest against the iniquities of his time. One morning (478 B.

C.) he walked in front of his door, saying:

"The great mountain must crumble;
The strong beam must break,
And the wise man withers away like a plant."

He took to his bed, saying, "My time is come to die," and after a week's sickness he passed away.

In his teachings he did not refer to a future life, and had little to say about the gods. He taught, man is master of his own happiness and his destiny. He was a reformer rather than a religious teacher. He emphasized filial obedience as the most important duty. The idea of filial piety is carried up to the government. The common people must respect and obey the officers as fathers; lower officers must look upon higher officers as fathers; and all must look to the Emperor as father, and he in turn must look upon his people as children. In his teachings also he makes constant reference to ancestral worship. This did not originate with Confucius, but he revived it. He cared very little about worship of any sort; his system was of the earth, earthy. All the worship of Confucius is the addition of later days.

His books rule the thoughts and regulate the practice of the most populous nation on earth. On them its literature is founded, to them its morals conform. He taught that the aim of living should be the attainment of perfect virtue by the observance of the five fundamental laws of the relation between ruler and subject, parents and children, husband and wife. friends and brothers, and the practice of the five cardinal virtues—humanity, justice, order, rectitude or sincerity and good faith.

Dr. Baldwin says: "It is not easy to define the character of this great sage. That he was a man of great intellectual power is beyond all question. It is evident that he had great reverence for the men of olden time, and devoted himself very earnestly to the study of the past. He was thoroughly imbued with the conservative character which characterized the Chinese in his time; and his influence has been potent in perpetuating that conservatism. He was humanitarian in his sympathies, and sincerely endeavored to alleviate the sufferings of his fellow-men. In his brief official career he manifested great executive ability. The multitudes of disciples that gathered about him were not drawn by any personal magnetism, nor by the warmth of overflowing affection; for Confucius does not seem to have possessed these qualities in any great degree. It was almost entirely by the force of his intellect that he secured the respect of men, and drew disciples from every direction."

He participated in the worship of ancestors, which was common in his time. This would seem to imply his belief in their continued existence, and to shed some light on his faith in regard to the future. But it is by no means certain that the fact reveals anything reliable to us in regard to his real belief. It may have been a mere acquiescence with the established customs of the time, rather than the outgrowth of the heart's convictions.

"He assigns to woman a position of great inferiority. Man is the representative of heaven, and is supreme over all things. Woman yields obedience to the instructions of man, and helps to carry out his principles. On this account she can determine nothing of herself, and is subject to the rule of the three obediences: when young, she must obey her father and elder brother; when married she must obey her husband; when her husband is dead, she must obey her son. She may not think of marrying a second time. No instructions or orders must issue from the harem. Woman's business is simply the preparation and supplying of wine and food. Beyond the threshold of her apartments she should not be known for evil or for good. She may not cross the boundaries of the state to accompany a funeral. She may take no steps on her own motion, and may come to no conclusion on her own deliberation.

"Let it be borne in mind that no images of Confucius are erected as objects

worship, and that no idols are to be found in the great rooms of Confucian temples.

"In Confucianism proper we find simply a system of human teaching, excellent in the main, concerning the relations of man to man; and the problem which Confucianism has been solving for nearly twenty-five centuries is, the insufficiency of a knowledge of the respective duties of human relations without the knowledge of our relations to God.

"Confucianism is altogether passive; Christianity is radically active. Confucianism gropes in ignorance of God; Christianity takes hold upon him and brings him to us. Confucianism stands in darkness at the tomb; Christianity makes it all radiant with the beams of eternal glory.

"When converted, Chinese become strong Christians. The instances of conversion among Confucianists are not as yet very numerous. It still remains true that 'not many wise men after the flesh, not many mighty, not many noble, are called.' Still there are instances in different missions of the sound conversion of Confucianists, sufficient to show the power of Christ to subdue the stubborn heart, and bring the proud Chinese literati to a humble Christian life. In a mission at Foochow, the case of Sia Sek Ong is a striking example. While engaged as a teacher for one of the missionaries, he heard, through the open door between the chapel and the study, the voice of Li Yu Mi, a converted blacksmith, declaring that 'There is no salvation except through the name of Jesus.' His Confucian pride was touched, and he said to himself, "How does this blacksmith dare to tell our Chinese people that they must go to a foreigner for salvation? Confucius has taught us the five relations; and we do not need to go outside for help." Full of angry feeling, he arose and shut the door. But the words of the preacher, like a barbed arrow, had penetrated his heart. The more he asserted to himself the sufficiency of Confucianism the more restless did he feel. That night he tossed on his bed, the prey of many anxious thoughts. His soul had entered upon a great struggle. As the query, 'How do I stand before the Ruler of the universe?' pressed itself home upon his conscience, he realized that Confucianism had no helping hand for him. As he asked, 'How shall it be with me after death?' he was forced to confess to himself that no light was to be found in the teachings of the great sage. Then the thought began to take form: 'Suppose the blacksmith should be right. Suppose that this Jesus whom he preaches should be, indeed, the Saviour of the world. Then I am fighting against the only one who can help me.' Then he began to pray to God, whose very existence he only dimly recognized, to help him and lead him into the truth. Wherever that prayer is offered by an earnest heart, the answer comes. As it came to the Gentile Cornelius, so it came to the Confucian Sia; and it was not long before his proud heart was humbled at the foot of the cross, and he found peace for his troubled conscience."

Sia Sek Ong was a delegate to the General Conference of the Methodist Episcopal church, in New York, 1888, the first delegate from the Chinese Empire. This converted Confucianist was intensely interested in woman's work, and during his visit to this country said, "The conversion and Christian training of one Chinese woman is of more value for God's work than that of twenty men."—*M. E. Leaflet.*

Incidents Concerning Confucius.

By H. K. Shumaker, M. D.

SHU LIANG HET had married in early life, but the coveted boon of a son was not granted him; so, when over seventy years of age, he sought a wife in the family of Mr. Yen. Now, this man had three daughters, and the father thus addressed them: "Here is the commandant of Tsau. His father and grandfather were only scholars; but his ancestors before them were descendants of the sage sovereigns. He is a man ten feet tall and of extraordinary bravery, and I am desirous of his alliance with our family. Though he is aged, you need have no doubts about him. Which of you three will be his wife?"

The ancient record says that the two elder girls were silent, but the youngest Chang Tsai, said, "Why do you ask us, father? It is for you to decide."

Her father answered, "Well you will do." So Chang Tsai became Het's wife.

Time passed and one day the young woman had a vision. Five old men came into the hall, leading a creature like a small cow, with one horn; but instead of hair, the animal was scaly, like a dragon. The creature knelt before Chang Tsai and dropped at her feet a small piece of jade stone, on which was written, "The son of the essence of water shall succeed to the decaying Chau and be a throneless king."

One night a baby boy was born to Chang Tsai. She was, at that time, in a cave called "the hollow mulberry tree." Two dragons guarded the door of the cave; two fairies hovered in the air, pouring out sweet perfumes; a spring of clear, warm water burst through the floor of the cave, drying up as soon as baby had his first bath.

These wonderful events occurred B. C. 552, and the baby was Confucius.

Practically nothing is known of Confucius' boyhood. He says: "When I was young, my condition was low, and therefore I acquired my ability in many things; but they were mean matters."

When about twenty years of age he gained the office of keeper of the stores of grain, and in this connection says: "My accounts must be correct; that is all I have to be concerned for."

In his twenty-second year he began to teach the doctrines of antiquity. He never refused a pupil, no matter how small the fee, but had no patience with stupidity. He says: "When I have presented one corner of a subject to any one, and he cannot from it learn the other three, I do not repeat my lesson."

When Confucius' mother died, he departed from the usual custom and raised a mound over the grave. A heavy rain fall caused the earth to sink. Confucius burst into tears, censuring himself for having departed from ancient customs.

Confucius, with his disciples, visited the ancestral temple of the Chau family. Here he saw a metal statue of a man with three clasps on his lips, and on his back an inscription, urging people to guard their lips. Confucius said, "Observe it, my children. These words are true."

Going to a place called Chi, the sage passed a woman, who was weeping bitterly beside a newly made grave. His curiosity was aroused, so he sent a man to inquire the cause of her excessive grief. The woman replied to her questioner: "My husband's father was killed here by a tiger, and here, also, my husband, and now my son, have met the same fate." Confucius asked why they had not long ago removed from so dangerous a locality, and she simply said, "Here there is no oppressive government." The sage turned to his disciples and uttered the truth, "Oppressive government is fiercer than a tiger."

When Confucius was a judge, a man brought a charge against his own son. The sage promptly imprisoned both. Some one of influence, interceding for

he father, asked: "What hinders you rom putting to death this unfilial son, as n example to all the people?"

With a sigh, Confucius answered: 'When superiors fail in their duty, and et go to put their inferiors to death, it is ot right. This father has not taught his on to be filial; to listen to his charge, ould be to slay the guiltless."

Confucius with all his austerity was ot lacking in a sense of humor. Escaping from certain enemies, he became separated from his disciples. One of them, earching for him, was informed by a oolie that at the east gate of the city was man, "with a forehead like Yao, a neck ke Kao, his shoulders on a level with hose of Tsi Chan, lacking three inches of he height of Yu, and altogether having he disconsolate appearance of a stray og." The disciple knew the man described could be no other than his master, so soon found him, and, naturally, elated the way in which he had been directed to him. "The bodily appearance," aid Confucius, "is but a small matter; ut to say I was like a stray dog,—capial! capital!"

Confucius worked hard and steadily, ut, in the main, unsuccessfully, in the use of governmental reform. One day e met two men who had withdrawn from ublic life in disgust, and turned to farmg. Inquiry was made of them as to here to ford the stream. The first gave curt reply. The second said to the ge's disciple: "Disorder, like a rising ood, spreads over the entire kingdom, d who will change it for you? You llow a master who goes from this to at; hadn't you better follow those who ithdraw from the world altogether?"

The disciple reported to Confucius, d he said in defense of his course of empting reforms in the face of existing

CONFUCIUS.

difficulties: "It is impossible to associate with birds and beasts, as if they were the same with us. If I associate not with mankind, with whom shall I associate? If right principles prevailed through the kingdom, there would be no need for reform."

Without a prayer, and with no expressed hope as to the future, the greatest of the Chinese passed away, and in his path have followed myriads of earnest, honest Orientals; and to this day the sad procession follows on. What are you doing to change the condition of the Chinese? —*The Watchword.*

One Woman's Story.

By Willma H. Rouse.

It was a hot, hot night in May; we had gone on the *lu-dai* for a little air. How easy it was to imagine the man "sick of the palsy" being let down from just such a *lu-dai*, for our Saviour to heal.

The sun had just set; the purple shadows were deepening on the mountains; the white pagoda lifted its head in the evening twilight; afar we heard the booming of a cannon, that told of a conflagration in some part of our great city. Below us an idol procession wound its noisy way, with intent to drive out the "Plague Devil" from our midst, and a motley crowd of men and children followed it through the streets, laid out in such disorder and winding in so devious ways, that it was said no demon could follow them without getting lost.

Quickly the dark mantle of night settled down on the earth; occasionally a lazy breeze fanned our faces, but the air, like the sleepy earth, seemed to have gone to rest. From plague-stricken homes now and again we heard wailing, but no other sounds broke on our ears.

"Tell me the story of your life, Huoimu," I said to my companion.

"There is little to tell," she answered. "It is fifty-two years since I was born. My father was an official in Peking. For many years my parents had prayed the gods to send them a son, and at last they had promised the mother goddess and the idols that even a daughter would be welcomed. So, when I was born, my father invited his friends to feast and make merry with him. My mother was very happy, but she did not forget that a son was more to be desired than a daughter, and she called me 'Lead-a-brother.' I never obeyed the command my name implied. When I was six years old, my father decided I must learn to read, another deviation from the regular custom, and a master was employed to teach me. He said I was bright as a boy, but not so ambitious, My indulgent father gave orders that I was not to be forced study, but was to have my own way, ways. Ah, if he could have known wh the future held for me!

"My feet were bound at that time, t My mother said: 'I will never be able get a husband for you if your feet are bound.' I wanted to know if a husb was a toy or something to eat; and nurse called me a stupid child, at wh I flew in a rage and bit her.

"I was sixteen when the husband w found; in this, also, my father devia from the regular order. His private s retary was a young man of good fami aspiring to public office, with no near atives. My father asked him to ma me, and become his son. I was very h py that I did not have to leave my fa er's home. The arrangement secured a home with my parents while they liv insured them a son to worship them af they were dead and there was a possibi ty of grandsons, who, by the adoption their father into the family, would be pected to worship the maternal ancesto The people said I was a handsome bri and later they said the gods were w good to me, for a son was born befor was nineteen. There had been a lit girl before, but all our hopes centered the boy. Up to this time I had never h a sorrow, never had a wish that was granted; but now commenced a series troubles. My father died, then my h band, and a few years later my mother.

"A good deal of our property was sp in funeral ceremonies, and agents, ing how little I knew of the world, robbed me of most that was left. I some needlework and managed to my children with me. I married daughter at seventeen to a man soc inferior, but who gave me enough mo tc plan for a daughter-in-law. The dle-man deceived me and brought daughter who had learned of the 'J Doctrine,' and who persuaded my so

o to church. Then the ancestral tablets egan to be neglected, and I had great orrow, It seemed as though the gods ere going to prove to my son the error f his way; for my daughter-in-law died n two years, leaving a little daughter. s soon as I could, I took another wife or my son, and though she was a heath- n she soon learned from him to worship he true God.

"For months I wept day and night; I pbraided my son for his unfilial conduct, nd would not listen to the 'Doctrine.' ut one day a Bible-woman came to see e and I was convinced that the Gospel he preached was good. The more I eard, the more I wanted to know; though had nothing but contempt for women ho would walk about in the streets here they could be seen by men. I did ot believe in women going out of their omes. I could read, and this helped me learn very quickly about the true God, nd about my Saviour. Still, I would not o to church; I was content to worship od in my own home, nor would I let my aughter-in-law nor my little grandchild tend church.

"Then came the awful flood-year; and saw the whole front of my house wash- l away with my son and his wife and ildren. I remember only that I saw em drawn down by the angry waters, d then it seemed as though everything as black and that I could not get my eath. When I could see, once more, there was no one in sight. All that nigh I sat in that little loft, while the waters seethed and foamed about me. Sometimes children's dead faces would stare up at me as the waters in the mad rush tore on and on. Oh, it was fearful; I can not bear to think of it.

"Finally I found myself praying to the Lord. I said: 'Lord, I was rich and now I am poor; I had a home and now the angry waters have swept it away: I had children and they have been taken from me; I had position, and now I am become a beggar. But, Lord, thou hast saved the souls of my chlldren and given me the hope of seeing them again. I will not sorrow as one without hope. Thou hast afflicted me, but thou hast done it in love."

"Is that all?" I asked.

"No, not all. My children were not drowned. They had thought me among the lost in the dreadful flood, and when we found each other we had a time of rejoicing. Then you came, Su-gu, and asked me if I would not like to learn to do Bible-women's work. Yes, I know I once despised the Bible-women, but now I am glad to go with them and tell others all about the 'Jesus Doctrine.' "

The purple sunset had faded and the stars were shining in the clear sky when Huoi-mu and I came down from the *lu-dai*. I had learned a lesson from my dear old Bible-reader, for which I am a better missionary and a better woman.—*Woman's Missionary Friend.*

Home Missions.

Read at W. G. M. S. at Allegheny, May 1903, by MRS. J. H. GIBSON, Portland, Oregon.

I THINK myself happy to-night as I appear before you to represent the cause so dear to us all, and present to you the needs of the great cific Coast, which more largely than y other portion of our beloved land presents the purely home mission field the present and future.

It is a saying with which we are all familiar, yet none the less true, that there is no work more imperative and important than that of carrying the gospel to the destitute and neglected of our own land. The character of the present and future American citizen, the growth and efficiency of our denomination, and the extension of Christ's kingdom at home, abroad and world-wide, are involved in

this great enterprise. It is not an anomely, therefore, that you behold upon this platform to-night the representatives of the two great enterprises of our church, the Home and Foreign missions. They are not antagonistic. They are the two strong arms of the body, "which is the church of the living God, which is the pillar and ground of the truth." Because the church is calling for more men and women and money for the foreign field is the strongest argument that can be presented why she should throw herself more heartily into the Home Mission work.

The success of the world wide enterprise which looks to the redemption of humanity is largely dependent upon the evangelization of our land. If we can win America for Christ we will have the basis and the assurance of the coming in of that happy time "when the earth shall be full of the knowledge of the Lord as the waters cover the sea." Those of you who have read Dr. Strong's book "Our Country," have felt deeply impressed by his statement that "the Anglo-Saxon race more than any other is to lead the world in thought and action." America is to be, if not already, the home and center of this dominant race. If this be true what greater work presses upon the church than that this land of ours, containing within itself so much of the possibility for the world's future, should be won for Christ?

This should be the aim, as it is, of our Home Mission work. As we push this work we increase the supplies for our foreign work. If we are going to increase our missionary forces abroad we must reinforce old fields and occupy new ones and thus develop resources at home. Every new church, formed or aided by our Home Board, becomes a fountain out of which flows a rill which swells the river of missionary benevolence. The more of such fountains we have the deeper and fuller will be the main streams.

Already, through the aid of our Home oards in establishing the work on the Pacific slope, the stream of benevole which has been pouring westward is tur ing now toward the East. And be known that the handful of corn upon t mountains, plains and forests will bri forth and the fruit thereof shall sha like Lebanon, and little streams will flow back with the depth and breadth sweep of the "mighty Columbia."

Does Egypt want 280 more men women? Then let the great West ha 100 ministers, and she can have not on the 280, but 500 if she needs them. Do the Foreign Mission ask for $200,000 more? Put half that amount in the gre West and it will come back with tre ures larger than the Queen of Sheba la at the feet of Solomon. It is therefore keeping with the progress and strengt ening of His kingdom that the repres tatives of the two great agencies of church, the Home and Foreign Boar should at the same time and place p sent their pleas for their respective wo

I am, therefore, to speak to you to-ni on the home mission work in our gr West and yet I hope not to appear selfi for what is true of the section from wh I come is true of the whole Pacific slo and also of the vast empire west of t Rocky mountains. If I speak more of t Northwest, it will be that after havi lived in that section for over three ye I know more about it than of other s tions. There is much of what might w appropriately be called the romance missions centering around the west empire, "where rolls the Oregon." Y doubtless all know that thrilling story the four Nez Perce Indians who trave 3000 miles to far away St. Louis in sea of the white man's book of heaven. they found it not. Yet the story of t incident, which is an historical fact, circulated through the East and stir the church not only with profound in est but to activity.

Consecrated men were eager to c the white man's book of heaven to West, knowing full well the dangers t would encounter and the sufferings t

would have to endure. Among those who went at the divine call was the heroic Christian, Marcus Whiteman, a hero and martyr, one of the great men of our nation. Time will not permit me to speak of how this heroic soul wrought not only the best years of his life but life itself in saving Oregon for our nation. This was a great deed, but he did a greater work in laying the foundation for saving Oregon for Christ.

Picture to your mind if ysu can this intensely interested man standing before the renowned Webster, pleading his cause—only to be met by the reply, "There can be no wagon road over the mountains; Sir George Simpson says so." The intrepid pioneer replied, "There is a wagon road, for I have made it." And to this fact is attached a scene that should become famous among the great paintings of our national history; for when Whitman and his party passed the spot that marks the dividing line between the Mississippi valley and the Pacific coast they stopped and dismounted. Spreading their blankets, they lifted the American flag, read a chapter from God's word and took possession of the land in the name of Christ, for Christ and his church.

Our own church, though coming on the scene at a later period, can present a bright galaxy of men whose names may be enrolled among the greatest and best of any of the churches. As pioneers in establishing and pushing the work of the kingdom on the Pacific coast, many men have sought our great country as eager for souls as the Argonauts were for gold, or the emigrant for a home. Time would fail me in telling of the abundant labors of these soldiers of the cross. I can not call the roll in completeness, but looking to the south there rise before me those two pioneers of God, "true yoke fellows in the Master's service" for many years, Drs. Gibson and McCormick. Coming up into our own state we see Drs. Irvine, Kendal and Blain. They built churches, planted school houses and endured hardships; they obtained a good report and have entered into their rest and their reward.

Of the more recent time the Northwest has made rapid strides; and to-day our section points to a bright array of names to enroll as pioneer missionaries: Stevenson and Wallace, who laid the foundations of the two churches in Portland; Henderson out among the canyons, the sheep herds and the wheat fields of Eastern Oregon. Did you read his article, "Pastoral Work in Eastern Oregon," in the United Presbyterian of March 12? It reads like an addendum to Sky Pilot. What a picture it would present of home missionary life if I could flash before you to-night this man, as he rode bareheaded for miles down into Bath Canyon and over the next ridge to Geo. Baxter's! Go out about four hundred miles further south in Eastern Oregon and you will find Rev. Geo. Morrison blazing the way for our church in that section. In another direction, leaving the railroad at the Dalles and going by stage for eighty miles you will find Revs. Gordon and Ashenhurst, with the "white man's Book," God's own book, teaching the Indians the way of salvation. Go over into Washington and there you will find Spalding, of Seattle; Kirkpatrick, of Tacoma; Lanning of Everett; Cox, of Whatcom, and Hays, of Pullman, all doing home mission work. Of these and all others who are on the picket line we can truthfully say, "God bless the home missionaries of the land." They are patient, courageous, devoted soldiers of the cross. The nation has no braver defenders and the church in all its ministry, no more faithful and heroic men.

But what are the needs of the present time? This question can best be answered by speaking of the part the great West must play not only on the future of our country, but upon the world's civilization and Christianization. I need not speak of the extent of our great West geographically. Joseph Cook was wont to say speaking of our country, "Bigness is not greatness." It is only opportunity for greatness. There is opportunity with

us in becoming great in the highest sense of the word and doing great things for others.

Do you of the East and the central West ever pause and think deeply of the importance of the Pacific coast, of the mighty population that will some day look out from the western coast towards the Orient? Is it not true that when we try to present our claims you regard us too often as dreamers? When I quote to you to-night what Dr. Strong says in his book on "Expansion" concerning our country you will smile and say, "Another dream." But let me repeat it. (Dr. Strong you know is an Eastern man): "For thousands of years the Mediterranean, the midland sea, was the center of the world's commerce and wealth and power. With the discovery and development of the new world that center was transferred to the Atlantic. Before the close of this twentieth century it will pass to the Pacific." It will become and remain the midland sea, the new Mediterranean of the world's future. Without quoting at length let me give you this one other item. He says "San Francisco is now 3,000 miles from New York. The time will come when New York will be 3000 miles from San Francisco." Now you say, "We know thou art a dreamer." Let me take you back to the time when Marcus Whltman stood before the President and Daniel Webster pleading for Oregon. The great Secretary said to the President, "What do we want with that vast wilderness of worthless land, a region of savages and wild beasts, winds of dust, of cactus and prairie dogs? What can we ever hope to do with the western coast, a coast of 3,000 miles, rock bound and not a harbor on it. No, I will never vote one cent from the public treasury to place the Pacific coast one inch nearer Boston than it is now." Webster's words seem childish in view of what we know and see to-day.

While Dr. Strong's words are moving rapidly to their realization, the factors in this great world play are many, and chief among them the rapid development of the Northwest. It has arisen in a few years from the cradle of its infancy to the proportions of a giant. The tide of population that a few years ago stopped in the Middle West is now sweeping on to the coast. "Eighty-one car loads of immigrants passed through Sioux City in a single day last week on their way to the West, the greater part of them from States lying east of the Mississippi river. Yesterday's telegraphic news reported that between 2000 and 3000 foreign immigrants passed through Chicago Monday bound for the West." Items of this kind are no longer so infrequent as to cause special comment, but the Sioux City news is supplanted by the statement that the exodus from Iowa for the West has reached such proportions that it is alarming those who are not inclined to "join the throng." The land that was once barren and desolate by the simple turning of a stream becomes as if by magic as fair as the garden of the Lord. It is important that this great mass of people if they are Christians should be gathered into the churches; and if not, they should be reached by the gospel. They do not seek the churches as a rule. Like Lot they are seeking good farms. Their certificates lie in their trunks until they are musty and their religion is even more musty. Many young men are drawn westward by their ambitions and like derelicts are floating aimlessly on the great human sea. Scepticism in all forms and shades and false doctrines seek this western field.

Looking beyond the Orient, the coast country must be regarded as the firing line. The very outposts of the kingdom are in danger. With the enemy all around us, and the great nations that are to be taken for Christ before us, be it known unto you to-night that sweeping in between the pickets and the main army is that black monster, Mormonism, with its head in Utah. It is spreading north and south along the base of the Rocky Mountains. The audacity of these Mor-

missionaries is startling. I can easily see how the unthinking non-Christians are taken unawares and entrapped by them. About a week before I left home two of these missionaries came to our door announcing themselves as ministers of the gospel and preaching Jesus Christ, and persisted and urged admission to our house until I was almost compelled to drive them from the door. And thus they are continually going two by two seeking to spread their false system.

Is it not true in every conflict that the point nearest the scene of action must be held as the source of supply? Already the great nations are gathering around the western sea. Soon the Isthmian canal will be cut through and then the distance from New York to San Francisco will be reduced from 14,840 to 4,740 miles, a saving of 10,000 miles, and this means a more rapid concentration of world forces on the battle-field for Christ's supremacy. "In twenty-five years the conflict will be won or lost." Then if what I have said is true, if what the great writers of the present day are saying is true, let the church at once mass her strength on the Pacific. Send your strongest men into the mountains west and north where they dig for gold, into the plains and into the forests where they are hewing out places for great cities, and into our cities that are already great. Then eager hands will be ready to carry the banner of the Cross on and on towards the farthest West, until it halts at Calvary whence it started long ago. That our own church has done much for the enlarging and strengthening of the kingdom on our coast is apparent. For proof look at the many churches that have been established and the many strategic points that have been seized and occupied. I believe, with but one or two exceptions, perhaps only one, every church on our coast is a home mission church and all our church edifices but a few have been erected by the Board of Church Extension. Our Women's Board has done a noble work as well. See the parsonages in which almost every minister on the coast is comfortably housed. See the city missionaries going from house to house, also the work carried on among the Indians, and you read the story of work done by the Women's Board. But can not more be done? Ought not, must not more be done if we are to meet our responsibilities and our obligations?

The force of workers is well equipped and hard at work, but far too few in number to accomplish what ought to be done. Many, yes very many, fields are white to the harvest if only we could have the men and the money. And now in closing I want to tell you how in the Providence of God a needy and, as we think, unfortunate, class of people are receiving the gospel of our Lord every Sabbath morning in our Grand Ave. church, of Portland. Having been instructed from a child in the use of the mute language, and having had some experience in interpreting to a few of these silent people when we were laboring in Connellsville, Pa., the thought came to me when we were called to take up the work in Portland, perhaps the Lord has here some of his dear children who because of their infirmities have not his gospel preached to them. Two years passed and no mutes were seen and only one or two indirectly heard of, when again the Providence of God moved and we were brought face to face with the fact that there were at least fifty mutes living in the city. When this was made known through one of our morning papers, the Lord seemed to be saying to me, "What is that in thy hand?"

It may not be my privilege to speak with the lips, but the Lord was plainly saying, "Go thou and speak with thy hands the message that shall come from the lips of my servant, that my word may be made true and the deaf shall hear." I obeyed the call. We announced our service. They heard the news, glad news to them, and for one year (closing with the last Sabbath of March) these services have been continued, and will be as long as the Master permits us to work in that field.

I would like to tell you, if I could express it for them, the joy that these dear people have that they can meet together and have services of their own. If you should visit Portland and come to the Grand Avenue church I will demonstrate that I have the most interested and attentive congregation in our church, if not the largest. My audience ranges from twenty to thirty; all faiths are represented, Protestants, Adventists, Jews and Roman Catholics. Ten have connected with our church, eight by letter and reprofession and two by baptism and profession. All will, we trust, in time come into the church.

To Grand Avenue church belongs the

honor of maintaining the only place of worship outside of cities where schools for the deaf are located west of Chicago. There are in the mute schools of the United States to-day 10,952 pupils, and 46,994 who have received an education and passed out from the school-room and into the active duties of life. A total of 57,946 deaf mutes in the United States. They are often a neglected people. This is true of many even in their own homes. They may be well fed and clothed, yet sadly neglected in spiritual instruction. I cherish the hope that in every city or town where enough of these people live, a place for service will be established where they can come together for worship. The work is hard and exacting for the reason that the mute language of ideas and not of words and the thought of the speaker must be well understood, and also the peculiarities of the people, and their idea of things, or the effect of the sermon will be lost. I think no workman for the Lord can have more joy in his labor than I, that I am able thus to give the gospel to a needy people. When this work was taken up it was without a thought of renumeration, and yet your Women's Board, noble in all their actions and ready at every call from the Master, have come to the help of this work.

Our work for the silent ones has spoken in a voice that has been heard through the whole city, and directly and indirectly it has called forth words of praise and commendation for the church that would take up such a worthy work. Thus the good work goes on in many ways, in many places, through many agencies, all working for and praying "Thy kingdom come." Hear the great cry from India, Egypt and the great West to-night.

Whitman rode across the continent to save Oregon for the nation. The four Indians travelled two-thirds of the way across to find the white man's book of heaven. Who shall be the man that shall ride forth from out the West and awaken our church to her great duty? Shall the coming man be a woman? Then I lift my voice tonight and plead for our Western country. I do not ask for the white man's book of heaven; we have that. What we need is the white man's pocket book, that the gospel may be sent to every needy place. Oregon and the coast are saved to the nation. Give us men to tell the story of redeeming love that they may be saved to Christ and the church.

Editorial.

"O tender Shepherd, climbing rugged mountains,
And wading waters deep,
How long wouldst Thou be willing to go homeless
To find the straying sheep?

"I count no time," the Shepherd gently answered,
As thou dost count, and bind
The days in weeks, the weeks in months: My counting
Is just until I find.

And that would be the limit of My journey;
I'd cross the waters deep,
And climb the hillside with unfailing patience
Until I found My sheep." —ANNA TEMPLE.

We would not say that this is the season to begin to think about the Thankoffering: for that should have no special season. But it is true that about this time of the year attention in the auxiliary societies converges upon the annual meeting for presenting those voluntary gifts which are meant to evince gratitude to God for all His gifts of mercy and love to us. It is only a meagre return that the most liberal can make to One who has given us life and salvation; but faith, devotion and self-denial have in God's balance heavy weight. And He can so bless a small sum that it will effect far more good than vast amounts applied without His guidance and benediction, though this is no argument against the bringing of large gifts to Him who alone can bless them. "Lord, teach us to give as well as to pray," should be the humble, earnest petition of true Christians.

Let us not ignore the duty of giving ourselves, as well as our possessions, to God. For though contributions may be generous, it is not safe to forget the

possibility of man's finding any gift which he may offer "in exchange for his soul." We must ourselves first have faith, that "gift of God," before we can acceptably offer to Him anything at all.

Dr. Henry is happy in the prospect of returning to his loved work in Egypt. For a considerable time he has been in his country seeking restoration to health and it now seems as if the desired end had been attained, seeing that he deems himself sufficiently well to resume his difficult yet interesting occupation as a medical missionary. Many friends will be hopeful that his health may be maintained and advanced. No doubt he will receive a cordial welcome when he shall reach his field of labor.

In the group of missionaries' pictures which appeared in the Magazine last month, we noticed—too late, alas!—that *Miss* Jameson figures as *Mrs.* Jameson. As we mean to tell the exact truth, we mention this correction. Dr. A. F. Grant, moreover, has the title "Rev." prefixed to his name in the same group. Probably so slight a blunder scarcely merits an explanation as we do not think that Dr. Grant would resent the prefix! But the "M. D." at the end of his name would more accurately present the fact, and is quite as honorable if not so *reverend.* A Christian physician has certain opportunities for doing good which seldom fall to the lot even of a minister: and we are convinced that Dr. Grant has already recognized these aud will continue to take advantage of similar ones after he shall have crossed the sea.

The Church Missionary Intelligencer of December, 1903, contains this paragraph:

"In our June number we reported with sadness the death of Mwanga, ex-King of Uganda, while a political prisoner in the Seychelles. Our sadness was caused by the reflection that in all probability he, who had been the subject of many and fervent prayers, had died as he had lived, impenitent. Now, however, we learn that his widow has returned with their infant daughter to Mengo, and she reports that Mwanga gave signs of sincere change of heart during his exile and that he was baptized, taking the name of Daniel. Henry Wright Duta, one of the first to be baptized in 1882, and one of the senior native clergyman in Uganda, made a touching reference in one of his sermons at the cathedral to his former king's conversion. He pictured his arrival in heaven and his meeting with Bishop Hannington, the latter welcoming him with the greeting, 'How do you do, my friend? Have you come here, you who hurried me here and have how joined me?'"

The picture of Bakeeta Salih in the January Magazine we owe to the thoughtfulness of Miss Hogg, who sent it with her article.

From the Auxiliary Society at Richmond, Ind., comes the following intelligence; "We thought our Rally Day meeting a grand success, there being a large collection and a large attendance. A very interesting paper on the subject, 'Among the Freedmen' was read. Several new members came into the Society." During the social hour that followed the regular meeting, refreshments were served. The Magazine is gratified to learn of the alertness and progress of this auxiliary.

The Interdenominational Conference of the Women's Board of Foreign Missions in the United States and Canada, held in New York City on January 13-14, had a very practical and interesting program. Two delegates were appointed from our Women's Board. The Magazine regrets that no representative from its Committee could be in attendance at the sessions of this valuable meeting.

It is our hope that in our pages this month the reader may find some stimulus to study about China and some instruction as to the way of taking up that study. We are handicapped by the fact that we have no missions of our own de-

nomination in the Celestial Kingdom, and so are obliged to forego the presentation of articles about the work there written specially for our columns. Some of our exchanges are more fortunate, however, and we have ventured to borrow from their abundance, intending in every such instance to give due credit to the treasury from which we have drawn. The isolated paragraphs with which we open our number this month were compiled by the editor of the Young People's Department, and are intended for use in the society meetings. In that Department will be found suggestions helpful to the carrying out of such a design.

The article on Home Missions is the address given by Mrs. Gibson at the last General Convention. Through the Magazine, she will reach even a larger audience than she had on the occasion specified, and we trust that it will be one equally interested.

Our regard for the American Bible Society is most sincere. We regret that there should be necessity for inserting the following statement, but we willingly give it currency, hoping that many may be moved to aid this worthy organization:

The American Bible Society in Need of Funds.

The Board of Managers of the American Bible Society at the close of the present fiscal year, Mar. 31, 1904, will have so far expended the funds at its disposal that, unless large contributions are received in the meanwhile, it will be imperative upon it to seriouslv curtail its work, and it may even be compelled in some fields to discontinue the distribution of the Bible. The benevolent receipts of the last year have fallen about $50,000 below the average for the last ten years.

This falling off has been largely due to decrease in gifts from legacies. The permanent trust funds in the hands of the society, which amount to $522,120.72, yield an income only sufficient to carry on the present work of the society for a few weeks. The only other income-bearing property of the Society is the Bible House; which was given for the especial purpose of making a home for the ciety's work. The rentals of the por not used by the Society are applied to cost of administration, thereby in l measure relieving the benevolent f of these expenses. The Society also h assets its plant and its stock of books home and abroad, but these of co yield no income. The regular gifts f the churches and individuals must very greatly increased, and large spe gifts must be received before April 1, or the work of the American Bible Soci at home and abroad will be seriously e tailed, to rhe injury of the mission work of the American churches.

All funds for the American Bible ciety should be sent directly to Mr. W Foulke, Treasurer, Bible House, A Place, New York.

Miss Lulu Harvey, daughter of Dr. Mrs. Harvey, sailed recently for Eg intending to enter upon work in con tion with the medical mission. She been undergoing a course of training i Chicago hospital.

The following paragraph is taken f the Cincinnati Times-Star:

"Miss Mary Helen Ingram, former teacher in the public schools of Xenia, and who for several years has been te ing in the Norwood schools, will from New York, January 26, on the L bardia, an Italian vessel, for Cairo, Eg where she will be teacher of Englis the United Presbyterian Mission sch which has a curriculum similar to American high school. The attend at the institution is said to be the cosmopolitan in the world. The B of the Norwood school gave Miss Ing an indefinite leave of absence."

Mid Life.

Gone, they tell me, is youth,
Gone is the strength of my life;
Nothing remains but decline,
Nothing but age and decay.

Not so: I am God's little child,
Only beginning to live;
Coming the day of my prime,
Coming the strength of my life,
Coming the vision of God,
Coming my bloom and my power.

—*W. N. Clarke, D. D., in The Congregation*

Important Notice.

The request is urgently made

easurers in forwarding money to Miss oan, would retain the cents until these all amount to a dollar. *Send only even llars.* The only exceptions to this le, are in the cases of *Parsonage Loans* d of funds *sent to reduce principal on vestment loans.*

Miss E. D. Brown, the assistant Gen- al Treasurer, in making this request ys: "In the Statistical Report of the omen's General Missionary Society nts are dropped every place except in e *Thank-offering.* In the General As- mbly Statistical Report cents appear ly in *average per member.*"

Let us try, friends, to make as easy as ssible the labors of our secretaries and easurers.

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The following corrections are made in e Treasurer's Report for November: Beaver Valley, omitted $20 in Home ssions; Mansfield, Foreign Salaries ould be $31.25; Monongahela, Foreign hools should be $10; Pawnee *has not* Parsonage Loans $106; Pittsburg has t in Home Missions, $5; amount in rsonage and Church Extension is $46.

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HE BOOK-SHELF.

INA'S BOOK OF MARTYRS. By LUELLA MINER. rice, $1.50; postage, 15c. Published by The Westminster Press, Philadelphia, Pa.

The memorable Boxer tragedy is quite roughly treated in "China's Book of rtyrs." And just as another Book of rtyrs has been useful in moulding the inions of God's people with regard to cruelty of Popery, so may this be of vice in showing the church to-day at the world would be without the owledge of the Gospel of Peace, and to at man may fall when he does not like retain God in his knowledge. A warn- is here, bidding us hold fast to every m of God's truth in our possession; this grace it is alone which makes us differ from the howling Boxer. Per- s all of us in moments of self-scrutiny e wondered if we could have stood the y test as did the Christian martyrs of mer days and with a shudder have felt a very natural, though as we feared, a cowardly gratitude that such trials were not laid upon us. Then followed the doubt as to the reality of that faith which shuns from even contemplating the poignancy of torture or the agony—more terrible still—of seeing the death or mutilation of those dear to us. A little morbid, this, perhaps, and yet probably there is no modern Christian who has not at some time wrung his heart with such introspection. Several things may be brought forward to assuage the doubts thus engendered, and one may be the fact that the grace of God has ecen in these latter days proved sufficiently availing to make men and women brave enough to meet death for His sake in its most appalling aspect, and to face consequences beside which the mere loss of life was a trivial thing. As we read the book under review we are filled with amazement at the power of that work of salvation which gave such heroism not only to the missionaries who from infancy had been reared in Christianity, bearing also it may be, the incalculably blessed inheritance of saintly prayer for generations back, but to those also who not long before had been aliens from the commonwealth of the New Testament Israel yet who, under severe test, were made to stand strong for God, and to submit to insult, torture and death rather than deny Him who is the Saviour in Pekin as well as in New York. Is it any wonder that the faith of some proved weak? Might not these have been ourselves under such stress of heart? True it is that we must avoid the error of believing that devotion implies faith in the right object. Many have endured even self-inflicted tortures who were, we are forced to believe, in the bonds of iniquity. Yet God who inspired the writing of the eleventh chapter of Hebrews does not frown upon our regarding with admiration the noble self-sacrifice of his followers, even while he tells us of things more excellent. "China's Book of Martyrs" includes a large number of stories told by the native Chris-

tians themselves who endured the terrors of the Boxer uprising. Accounts of heroic deaths and brave confessions are given by eye and ear witnesses, and the reader is made to believe that, heavy as was the price paid by those missionaries who lost their lives for the sake of Chinese Christianity, yet they themselves would not begrudge the pain of dying in behalf of those who proved so faithful to the truth taught them. The book closes with an appeal for others to enter upon the evangelization of China undeterred by the fate of their predecessors, but encouraged by the same glorious hope. This volume will be found of assistance in considering the fifth of this year's Mission Study series. M. H. W.

TWELVE LITTLE PILGRIMS WHO STAYED AT HOME. Fleming H. Revell Co., Chicago. Price $1.

Missionary books for children can be counted on the fingers, so the appearance of a new one is heralded with delight. Some relate the plans and methods of the children's missionary societies; others of child life in foreign lands, but this combines both.

The "Twelve Little Pilgrims" is a Junior Missionary Society that meets one afternoon each month, and see not a little of Japan, China and India, and, learn many curious and interesting things in their imaginary journey. The book is valuable for its suggestions for planning other journeys. To quote from one of the last pages, "O there are ever so many countries to visit," said Miss Alice, "You haven't been to Africa nor any of the islands, nor to Turkey, Bulgaria or Greenland. Why you can spend another six months in those lands and then begin with Japan again and go over the list."

F. B. D.

Outlined Programs for 1904.

FEBRUARY—EGYPT.

1. Bible Reading: Egypt in Prophecy.
2. Aspects in which Civilization without Christianity has proved a Failure.
3. Spiritual Conditions in the Native United Presbyterian Church.
5. The Training of Missionaries after they reach the field.
6. The teachers in our Egyptian schools: what is their relation to the more direct Mission Work?
7. A sketch of the Present Status of work in the Soudan.
8. What constitutes a "Call" to Foreign Missionary Service?

MARCH—THE RELIGIONS OF CHINA.

1. Weakness of China's Religions as Compared with Christianity.
2. Popular Superstitions in China.
3. Temples, Towers and Pagodas.
4. Life of the Lamas.
5. Chinese Religious Education in the Home.
6. Evil Effects of Nature Worship.
7. Secret Sects and their Influence.
8. Ancestral Worship and its Effects upon Character.
9. Feng Shui or the Science of Luck.
10. Why the Proud Literati oppose Christianity.
11. Compare the Confucian White Deer College with Christian Colleges in England and America.
12. Peking, the "Forbidden City."

APRIL—NORTH AMERICAN INDIANS.

1. Duties we owe to the Indians: (a) to learn about them; (b) to Christianize them; (c) to educate them; (d) to provide for them.
2. Subordinate benefits brought to the Indians by the Christian mission.
3. A Sabbath day among the Indians at Simnasho.
4. A Description of Indian child-life.
5. Propriety of United Presbyterians securing government positions among the Indians.
6. Story of our Denominational Work among the Warm Springs Indians.
7. Work in behalf of young Indians.
8. Progress at Tama.
9. What may the Indian become?

MAY—THE PEOPLE OF CHINA.

1. The Opium Habit and Other Elements of Weakness in Chinese Character.
2. Elements of Strength in Personal and National Life.
3. Poverty and Industry of the Chinese.
4. Lack of Privacy and Love of Noise.
5. Marriage and Mortuary Customs.
6. What the Chinese Eat and Drink.
7. Inconveniences of Travel in Far Cathay.
8. Doctoring in China.
9. How Women are Handicapped.
10. Infanticide and Footbinding.
11. "Chinese" Gordon and the T'ai P'ing Rebellion.
12. Some Epoch-making Treaties.

JUNE—THE FREEDMEN.

1. Descriptive Sketch: A Trip of Observation to our Freedmen's Stations.
2. The New Type of Negro Womanhood.
3. The Mission Farm Project for the Negro: Is it wise and successful?
4. Character Sketches of some of our Negro workers.
5. The Christianization of the Negro Women a Potent Factor in Evangelizing the colored Race.
6. A Catechetical Exercise compiled from "The Freedmen," (a leaflet published by the Woman's Board.)

7. Changing Conditions.

ULY—CHRISTIAN MISSIONS. PART I.—FROM EARLIEST TIMES TILL NEAR THE CLOSE OF THE NINETEENTH CENTURY.

1. The Door Opened to the Gospel.
2. The White Man's Burden in China.
3. The Nestorian Tablet.
4. Fibre of Faith among the Early Converts.
5. Native Preachers and Teachers.
6. The Two Roberts—Morrison and Milne.
7. Williams, the Pioneer Printer.
8. Peter Parker and Medical Missions.
9. Power of Christian Literature in the Flowery Kingdom.
10. The China Inland "Faith" Mission.
11. The Tragedy at Tientsin in 1870 and Tientsin Today.
12. Sir Robert Hart and Our Debt to Christian Diplomats.

UGUST—THE YEAR'S WORK OF THE UNITED PRESBYTERIAN CHURCH.

1. The Utility and Futility of Money as an Agent n advancing God's cause.
2. The Story of the Year. (Assign the various epartments to different individuals.)
3. A Question and Answer Exercise from "A reasury Catechism."
4. What is meant by the "Foreign Mission Gen- ral Fund?" How is it accumulated and how expend- d?
5. Reading Circles in the Auxiliary Societies.
6. The Duties of Literature Secretaries.
7. A series of Brief Comments on (a) The value f Homes for Missionaries' Children; (b) The duty of rompt and systematic remittance of contributions; c) The work of the Finance Committee; (d) The en- owment of hospital beds; (e) The method of se lect- g and appointing missionaries.
8. The widening Prospect of the United Presby- erian church.

EPTEMBER—CHRISTIAN MISSIONS. PART II.—ON THE THRESHOLD OF THE TWENTIETH CENTURY,

1. Women's Work for their Sisters in China.
2. Some Notable Women Missionaries in China.
3. Chinese Women as Christian Workers.
4. Schools for Girls in China.
5. Young Men's Christian Associations and Chris- ian Endeavor Societies.
6. Peking and Nanking as Educational Centres.
7. Yung Wing and His Chinese Boys in the Unit- d States.
8. Lessons Learned from the War with Japan.
9. Brewing of the Boxer Storm.
10. Compare the Empress Dowager with Catharine I of Russia.
11. The Siege of Peking.
12. Message of the Martyrs.

OCTOBER—HOME MISSIONS: PARSONAGE WORK: MINISTERIAL RELIEF.

1. The West as a Mission-Field.
2. The Work of the Woman Missionary in Cities.
3. The Parents' Prime Home Mission.
4. Reciprocal Duties of the W. G. M. S. and its missionaries.
5. United Presbyterian Work among Immigrants.
6. The Need of Denominational Loyalty in Home Mission Work.
7. Financial Aspects of the Parsonage Work.
8. Ways of aiding the Parsonage Fund.
9. Advantages accruing from a suitable Parsonage (a) to the pastor: (b) to the congregation.
10. "Motives and Means" for Ministerial Relief.
11. Method of securing aid for needy and deserving aged ministers or their families.

NOVEMBER—THE OPEN DOOR OF OPPORTUNITY.

1. China in Convulsion.
2. Kuang Hsu and His Schemes for Reform.
3. Ladies of the Legations at the Court of the Empress Dowager.
4. Li Hung Chang and other Eminent viceroys.
5. Chinese Scholars and Statesman in the United States.
6. The United States as a Maker and Breaker of Treaties with China.
7. Russia's Occupation of Manchuria.
8. The "Yellow Peril" and the "Yellow Hope."
9. Men of Might who have Shaped the Future of China.
10. How Missions have Helped in Diplomacy, Philanthropy and Social Progress.
11. Outlook for Chinese Women in the Twentieth Century.
12. Coordination of Christian Forces in China.

DECEMBER—INDIA.

1. Map Study: Our Mission Stations in India, with brief statement of facts relating to each.
2. Is the Punjab open to United Presbyterianism? Specific Hindrances and Encouragements.
3. A Definition of "Self-Support" in Missions.
4. The Need and Value of Suitable Education among the Native Women.
5. Industrial Training. Is it feasible in connection with our Mission?
6. The Necessity of Missionary Holidays, and their Utility to the Cause.
7. The version of the Scriptures used by our church in India.
8. Discussion: The Hospital Work.
9. The Future of the Famine Orphans. Has their rescue been from sin as well as suffering?
10. The training of Native Theological Students.

Thank-offering.

POSSIBILITIES.

"Behold I have set before thee an open door." Rev, 3: 8.

A DOOR OF OPPORTUNITY. | A DOOR OF RESPONSIBILITY

Estimated number of women in the United Presbyterian Church	75,000
If contributions averaging seven cents per week	$273,750.00
Add Thank-offerings averaging one penny per day	$273,750.00
Total for Missions	$547,500.00

A Word to the 75,000 Women.

If at this, the beginning of the New Year 1904, you were individually informed that the above sum—$547,500.00—would be given into the Lord's treasury in a twelve month; if *you*—Mary or Martha or Elizabeth—would do your full part toward giving your seven cents a week for contributions to missions, and one penny a day for a Thank-offering, *what would be your answer*? Could you truthfully say, "I cannot *afford* to give at the rate of two cents a day to help in the extension of Christ's kingdom?" Could you say this *in God's sight?* We doubt if there are many women whose names are upon the roll of our United Presbyterian churches in America today who could not afford the two cents a day if they would give the amount *regularly* and *systematically*. Where there may be *one* who really cannot afford to give this amount there are hundreds, yea thousands, who are financially able to give double or treble or even ten times two cents a day to help make up the total.

Will you not now begin to do your full part toward this glorious end for our women's work for the Master?

It is a height in giving very possible to reach in the intervening years before the celebration of the semi-centennial of our beloved church in 1908, if every woman will do her whole duty to her God, to herself and to her spiritually needy sisters.

THANK-OFFERING SECRETARY.

A Message to Societies.

The coming months of February and March should be of special interest to all our mission workers, as they above all other months, suggest the planning for the Annual Ingathering of Thank-offerings. With the large majority of women's and junior societies the Ingathering is held the latter part of March or early in April in order that the offerings may be given in at the spring meetings of the Presbyterials. While we trust that every society, and every individual member of it, began the very first day after the Ingathering of 1903 to prepare for a much larger offering in 1904, the closing weeks

of our church year should find every society putting forth earnest efforts to have the Thank-offering at the annual meeting of our Women's General Missionary Society next May the largest we have ever had. We almost reached the $300,000 line in the hiving of our sixteenth annual Thank-offering at the convention last May; will you not as a society use every effort to bring the total amount this year up to the goodly sum of $350,000? Only a little over $50,000 would be needed to accomplish it.

Officers of societies, Senior and Junior, leave not one effort worthy of the work untried during these coming two months to have your individual society and congregation give the largest offering this year that they have ever given. Do you ask, "Is a larger offering than usual needed to meet the demands?" For an answer search the columns of your weekly church papers and your monthly magazines and read carefully and prayerfully wherein the touching appeals for more workers at home and abroad. With the aid of the Thank-offerings, the Women's General Missionary Society is better prepared each year to not only carry on successfully the important work in the various mission fields already assigned to its care by the General Assembly, but to assume new work and thus relieve to some extent the heavy burdens being carried by the church boards. Without the aid of the Thank-offerings in the past much of the mission work now being so wonderfully blessed of God could not have been undertaken. Let your motto as societies be, "*Every member of the congregation a liberal giver*," and then pray and work and persevere until full success crowns your efforts.

An "Annual Message" with instructions for distribution of Thank-offering envelopes, boxes, etc.; blank "Lists of Supplies" for orders and sample copies of the new Scripture Responsive Service will have been mailed to the President of every society whose name and address are given in the annual reports of the July Magazine before this number of the Magazine will have reached its readers. If any president shall have failed to receive her copies, write promptly to the address given below.

MRS. MARY CLOKEY PORTER,
Thank-offering Secretary.
Care J. J. Porter, 920 Penn ave, Pittsburg, Pa.

To Be Thankful.

Alfonso X, surnamed "The Wise," on learning that his pages neglected to ask the divine blessing on their daily meals, and return thanks for the same, determined to rebuke them. One day he invited the pages of his court to dine with him. A bountiful repast was spread, and when they were assembled around the table the King gave a signal that all was in readiness for them to begin. They all enjoyed the rich meal, but not one remembered to thank God for it. Just then a poor ragged begger entered who unceremoniously seated himself at the royal table and ate and drank undisturbed. Astonishment was depicted on every face. When his hunger was appeased the beggar arose, and without a word of thanks departed. "What a despicable mean fellow," cried the pages. Calmly the king arose and with much earnestness said: "Boys, bolder and more audacious than this beggar have you all been. Every day you sit down to a table supplied by the bounty of your Heavenly Father, yet you ask no blessing and return no thanks." It is useless to say that the pages felt the rebuke.—*The Gospel Message.*

Foreign News Budget.

Egypt.

Mrs. May Rose Hart writes from Zagazig:

Our girls school has had a months vacation. We expect to open again tomorrow. Some of the girls told me today that the past month had seemed like a year to them. The boys school goes on the year round, with a change of teachers for vacation. The past month has been about as good in the boys school as any month since we came to Zagazig.

Mr. Hart has been faithfully working away at our new building. He finds it slow work, but a good foundation has been laid and the corner stone is in place, and we hope that it will soon take the shape of comfortable school rooms.

One of the best friends of Christ's cause in this district was called home about ten days ago. He was a man of a good deal of force of character, and consequently of a good deal of influence. He was formerly addicted to the habit of drinking, but about a year ago he decided that he would drink no more. His influence on others was again seen, and he was the means of helping weaker ones to take the same stand.

They tell us that he died very happy. We are sorry to loose one such, for they are few, but we also feel glad to think that the Savior can claim a few of the many who are called hence.

We have been cheered by the arrival of new friends and helpers at our station, and I quite agree with an old lady who was asking about the new friends, who, when she learned that they had come here to stay, said, "Thank the Lord."

The Protestants are increasing in Zagazig. The severe illness of our little Walter for the past three weeks has brought us to realize how weak we are, but we are thankful he is able to be about the house again.

Miss Alice B. Underwood writes from Tanta:

I was called by Dr. Watson one morning to see an interesting, but also most pitiful case, which had come to our clinic at Tanta. She was a poor woman, almost blind and about sixty years of age, and had come pleading with the Doctor to do something for her eyes that she might be able to see. I know it was not without pain and a deep feeling of sadnoss that the Doctor was compelled to tell her that she had come too late; she could do nothing for her. But before she would leave, she must at least have her eyes cleansed with some solution. If it were something which would cause the eyes to smart, the poor woman would go away feeling more content than though a medicine had been used that would have a soothing effect.

As the poor woman arose to leave, gathering her much worn garment about her, we turned our attention to a man about fifty years of age. As the conversation between the Doctor and him were in Arabic, I could but observe the expression of his countenance and after he turned to leave I inquired of the Doctor what the trouble was, as his anxious expressions rather impressed me. She then told me that some time past he had come to the clinic with very sore eyes, that she had treated them daily for many days and while waiting his turn in the crowded waiting room, he listened to the reading of God's Word, as many do, by our Bible Woman. He had shown considerable interest and as the days passed and the disease responded readily to the treatment, he left, able to see and free from all discomfort. The Doctor gave him a Testament of large print to take home with him. This morning of which I speak he had returned for advice, as he had been reading the book a great deal to his friends, but as his eyes had begun to hurt him, when reading from it, he came to ask what he should do. The Doctor told him to get some one to do the reading for him aud he could listen with the other people until his eyes grew strong again.

May God strengthen his eyes and increase his desire and love for the Blessed Word and enable him to read and spread the news of salvation through a Saviour among his poor benighted people. Does not news like this gladden the heart of one of God's workers? Do not the angels in Heaven rejoice over the salvation of one of these lost ones?

Mrs. H. M. Harvey writes from Cairo, Dec. 4:

On Nov. 23rd death entered our circle and carried off one of our lambs, Freddie Kruidenier, a dear little boy of nearly four years. His parents, brothers and sisters are sad, but they know taat he is in the fold of the good Shepherd. The disease was diphtheria, a sound which causes a shudder when mentioned. We were told by one who should know that there had been over 250 cases of it in Cairo during the month of November.

Little Freddie's death and the severe illness of one of Miss Kyle's boarders has caused a good deal of uneasiness among us. The anti-toxin was used with all of Mr. Kruidenier's family as a preventative. Mr. and Mrs. Kruidenier are good, sensible people, and while they are very sad they know that "God knows best."

We have had an unusual number of missionary visitors lately—our own Miss Dickey, of India; Mr. and Mrs. Jones, from Japan; Mr. Painter and two others from China, and a woman M. D. on her way to India. Rev. J. C. Rae and his wife are here now and staying with Dr. Giffen, who was a class-mate.

Miss Thompson and I have been this afternoon out to see Dr. Cassell Lansing, who has been ordered a month's rest from his practice as occulist. More than a year ago he had an operation for abscess on the pleura. The outside wound healed, but it has been discharging through his lungs. For the last two

three weeks his feet and hands have been swelling. The doctors tell him that it is the gout, but we fear that it is more serious than even that would be for one in his weak state.

We expect our daughter Lulu out by the first of the new year. My husband is a different looking man from what he was when we left New York and is able for as much work as he was before we left Egypt for America more than six years ago.

India.

Miss Emma M. Minger writes from "Sunny Side," Dharmsala:

One day after all our missionaries who were coming to Dharmsala for their vacation had arrived, and after our examinations on the language study for the first year were over, we all planned a trip to Bhag Soo, a place about four miles from our house, around on the other side of the mountain. Here there is a spring which furnishes the water in which the washermen wash the clothes.

Taking our breakfast and luncheon along we started out to have a nice time together as we were to meet the Dharmsala people at the Springs.

We all arrived there about eleven o'clock, and gathered under a large mulberry tree, whose branches nearly reached the ground and under which were many large rocks which served nicely for seats. Here we spread our breakfast and all did full justice to it, for we were quite ready for it after taking our walk.

After breakfast we took our way down to the Spring, where the water came flowing out of the mouths of three stone lions. In this flowing water the "dhobis," or washermen, wash the clothes, beating them on the larger flat boulders in the water, and accompanying each motion, as they slap the clothes on to the rocks, by a sound of "chu chu." Coming from the lips of the washermen, it is very comical to listen to this sound and watch their motions. One wonders how they ever get the clothes clean, but they boil them first in large boilers over the clay furnace. In drying they spread them over the large boulders which abound there about, and the India sun does much to whiten them.

There is also a Hindoo temple there, which some of the party visited. This is what really makes the place famous for the Hindoos, for it is a great place for them to worship.

After this we went on around the hill where we could see the mountain streams coming down over the rocks through the ravines. It was a grand sight; but not satisfied with this, some of us went climbing up over the rocks, crossing from one side of the stream to the other by jumping from rock to rock, as there was no pathway along the side. Our object was to get to a point from which we might see a waterfall, which we could not see from below. When some of us reached this place we were satisfied to sit down on the rocks to rest, but the others went on climbing up to the top of the Falls. There are many slate rocks there and in one place a native man was sitting on a large boulder in the middle of the stream tacking away at slates for roofing.

Returning, we came again to our mulberry tree, had some nice tea and started homeward, gathering home of the pretty ferns by the wayside. Though tired when we got home, we all decided it had been a pleasant day and well worth the exertion.

Young People's Department.

The Story of Rajo Begam--Victory Through Prayer.

Eight years ago Raj Begam, or Rajo as we all call her, came to the Girls' Boarding School, Sialkot. She was then a little girl five or six years old, the daughter of Christian parents. Her father died while she was quite young and her mother married Fazl Din, who had been baptized when he was fourteen years old.

Rajo has been a lively rollicking girl and is a gteat favorite with her companions. We had wondered, at times, whether she ever would sober down and take life seriously; but the Heavenly Father knew that under all the laughter and play, Rajo had faith that would stand firm in the fiery trial which awaited her.

Her stepfather and mother, although they were called Christians, did not manifest by their walk and conversation that they had saving faith. They had services in connection with the Good Samaritan Hospital at Jhelum and after Dr. Johnson's death they came to Dr. White's hospital. Dr. White gave them work and was patient and forbearing. Not satisfied they went to Miss Anderson, in Pasrur, having known her in her early days at Jhelum, who gave them work. But it was the same old story; they wanted the money to live on without putting forth any effort to earn it. The wife was employed to teach the girls in the Industrial Home to spin, but her tongue was so vile that Miss Anderson dismissed her. The husband still did his work grudgingly, but they had enough to live on, when

suddenly one day they left, went into Pasrur city, read the "Kalima" and became Mohammedans. When the Mohammedans of Pasrur had enjoyed their triumph, they became tired of feeding them and sent them to Amritsar, where they still live in a strong Mohammedan quarter of the city.

When the news of their apostacy reached the school, we realized that the Christian teaching Rajo had received had not been in vain. She grieved about her parents until she was almost sick, and wrote a most pitiful letter pleading with them to repent and return to Christ. We had a voluntary prayer circle and every evening Rajo was there praying herself and asking others to pray for her parents. Her mother's relatives wrote to us to on no condition allow her to go to her parents during vacation. Vacation came and her stepfather came for her. My sister told him we could not take the responsibility of sending her among Mohammedans, but she was sent under care of one of the missionaries to her mother's relations. Her stepfather followed and with promises of returning her to school after vacation took her with him.

Rajo had the idea that if she went with them, she could persuade them to accept Christ and she depended on her stepfather's promises. Poor girl, she little knew what Mohammedanism meant! Soon she found that the purpose in taking her home was to make a Mohammedan of her. She was taken to one maulvi (Mohammedan teacher) after another, but they said, "This girl does not want to learn." She was given the Koran Primer to learn, but after two days she refused to touch it. She was questioned in order to entrap her. One maulvi asked, "Whom do the Christians call Satan?" She answered, "He was once an angel of light but fell through pride." They told her that through the repetition of God's name merit was obtained. She answered, "Not every one that saith Lord, Lord, shall enter the kingdom of heaven." An answer was given whenever her persecutors sought to entrap her until they were compelled to exclaim, "Where did this girl get wisdom!"

It was soon manifest that other means than argument and persuasion must be used. She had refused to repeat the "Kalima;" so one day she was taken to a house and shut up and by deception and force compelled to say what she did not understand, and afterwards her mother told her she had repeated the "Kalima."

What was Rajo doing? Day and night she was crying to God to deliver her. She had written me a post-card on reaching Amritsar, when her hopes were bright with the thought of reclaiming her parents. She spoke of coming to school, for she trusted her father's promise. I answered the post-card and God so ordered it that the mail-carrier gave it to a Christian woman living near enough to know about Rajo. She took it to her herself and Rajo was cheered in the midst of her troubles which had then begun. When school opened the middle of October she claimed her father's promise, but under one pretext and another he postponed the matter until she knew that she had been deceived.

Her thought was then to get word to us in some way. An old man lived in the court-yard and twice Rajo wrote a post-card for him and in return he gave her a post-card. For a long time she kept it hidden and watcned her opportunity; then she wrote, "I am very unhappy and and I want to come to school. My coming will be difficult. Please don't answer this; but send my uncle to get me."

We had been praying for Rajo, but now that we knew or guessed her trouble the whole school united in special seasons of prayer, both in private and when called together for the purpose. One girl said, "At the quiet hour in the morning we could only read the Bible a little while, for we had such a burden on our hearts that we had to stop and pray for Rajo." Rajo's uncle was far away and my sister and I believed that his going would be in vain, and we doubted the advisability of

our going, for the stepfather had been angry with us all.

The post-card came a week ago last Saturday. On Monday morning we asked the matron if she would go to her brother's home and in a casual manner visit Rajo's home as she had done once before vacation. She consented, only asking that Monday be spent in prayer before she would go. She left Tuesday morning, and we told her the last thing to send us a telegram if all did not go well. We did not know what Rajo had been passing through and so had hopes that all would go well.

On Wednesday evening we received a telegram from the matron to the effect that she was trying to get the girl out and the parents demanded that provision be made for them. Their plea was, that should they give their daughter their Mohammedan neighbors would ostracize them and may be their lives would be in danger.

On consultation it was decided that I should go. I sent a telegram early the next morning and went, reaching Amritsar at two. I went to the matron's brother's, Mr. Peters, home only to find that she had left at eleven. I then went to the Christian Boys' College where Mr. Peters is head master. He very kindly offered to go with me and together we went to a street near the house where we had the cab stop. Mr. Peters told me of the difficulty—that if they gave the girl willingly it might be impossible to stay. I said that one of our missionaries who needed some extra camp servants, was willing to try Fazl Din, but he would employ him as any other Mohammedan servant; that he was not a Christian nor would we in any way count him so. We went to the house and while I talked to the mother, Mr. Peters took the father out and told him of the offer. Rajo's face when she saw me beamed and in spite of the Mohammedan women present she came and threw her arms around me, but her heart was too full to speak. The mother said, "You will give me my daughter." I said, "No, we have had her for eight years and for five years I have had an interest in her and I can't give her up."

I left to talk to the father and we went out of hearing. I asked that he put his wife and children in the cab and go back and pack their goods and leave with me that evening offering to pay their railway fare to where he would find employment. He then he said that he had a small debt he could not leave unpaid. I said, "For Rajo's sake I will give you that when I have her in my cab." He then made excuses and I answered all objections and he then went to consult. It was all a ruse, for Mr. Peters followed but soon came back to tell me that they had the door locked and were beating the girl. I went and found the door locked, but some one saw me and announced me. I said, "May I come in," and the door was opened. Rajo was crying, "Why did they beat me? Why did my own mother beat me? O, how they have deceived me?" The mother said, "I will die before I let her leave this dear religion we have accepted. I am dying now. How can I let her go." I said, "Sister, come with me. I will put you into our hospital to get well (for she looked very weak). You can be with the Mohammedan women there. You don't need to mingle with Hindus nor Christians. We will let you see Rajo sometimes, but I must have her."

Rajo went to a small room to make ready to go. Her stepfather followed her and beat her with his fist. I jumped up and went toward her and said, "Will you go with me, Rajo?" She said, "Yes." An old woman went to her and struck her and held her wrist. The father and mother both whispered to me to go and they would follow. I knew it was a ruse and said, "No; I went once and you did not come and now I will not leave without Rajo."

The house was full by this time with Mohammedans, men and women; an old maulvi was there too. The woman said, "We will never give her up; she is our

daughter now," and the mother said, "Yes, she is their daughter as she is mine." I said, "I don't deny that she is your daughter, but she is mine rather than these women." One man called out to lock her up, and just when everything looked darkest, the wonderful thing happened! With a prayer in my heart I turned and took the mother's hands in mine and looked her in the eye and said, "You come too, but give Rajo to me." She turned to Rajo and said, "Go," and all the women said, "Go." Rajo sprang to my side. She took the earrings from her ears, a bracelet from her arm, flung them down and as she went she broke the glass bracelets from her arm. The people opened a way for us and we walked out before them all. A spell seemed to have come over them which lasted until we got into the street. I told the girl that I would not take her hand, and at Mr. Peters' suggestion we walked a little faster. When we turned the corner the spell seemed to have broken, for we heard cries of "Stop, Stop." Let the girl bid good-bye to her mother." Rajo said, "Never; they have deceived me once." The cries got louder and just as we got into the cab the mob drew near, but the driver whipped up the horses and we dashed through the streets. When we neared the railway station a coolie ran up and said to me, "I saw you coming and I told the station master to hold the train. Give me your luggage and come." To Mr. Peters he said, "You get the Miss Sahiba's tickets and I will take her over." He dashed between the cars to the second platform and told the condactor we had arrived. God sent him or we could not have made the train, for they waited five minutes for us. I had only time to take the tickets from Mr. Peters, shake hands and say, "Thank God." We made the train and were off at fifteen minutes before five.

When we came home we found that the prayers of the girls had redoubled since the matron's return, for she had said, "I went four times and it is no use. They will never give her up. Why did the Miss Sahiba go?" Both she and her brother, who realized the difficulties, stood amazed and said, "What hath God wrought!"

This is the second remarkable answer to prayer we have had since school open-en. A school teacher was sick and lost her mind temporarily. She inherited insanity, so we could only pray, and God heard us, and as she gains in strength her mind grows stronger. "When thou callest I will answer."

Sincerely,

Dec. 1, '03. JOSEPHINE MARTIN.

FROM Month TO Month.

Board of Directors.

The regular meeting of the Board was held Jan. 5th, the president presiding. Devotional exercises were conducted by Miss Brown, who read Psalm 22nd. "Better to Trust in the Lord" was sung and prayer offered by Mrs. M. C. Porter and Mrs. E. M. Hill.

The Treasurer reported receipts for the month, $4,414.35; disbursements, $7,054.44; balance, $10.-154.64.

Finance committee reported total receipts on account of loans $665; on account of interest, $1.831-99. Credits to Treasurer, $665, expenses $159; balance in bank Jan. 2nd, 1904, $1,681.99. Foreign secretaries reported one application for appointment as missionary.

Letters from missionarys all express pleasure in the visit of Secretary Watson and wife. The church will regret to know that after the appointment of workers by Missionary Association thirteen stations opened up are left without leaders. Yes, we regret it. How much? Just in proportion to what we do about it.

Mrs. Herron and Mrs. Campbell were appointed principal delegates and Mrs. E. M. Hill and Mrs. Yourd aiternates to attend the Sixth Interdenominational Conference of Womens Boards of Foreign Missions in the United States and Canada, to be held in New York, Jan 13th and 14th.

Communication from secretary of Committee of Arrangements for the Womens Conference to be held in Liverpool, England in connection with the Pro-

terian Alliance, June 30th and July 1st, '04, asks our society to send delegate; literature for free distribution, and to take a part on the program. This matter will be referred to the Convention.

The Freedmen's secretary presented a report from all the stations for November and December. Superintendent of farm reports the financial conditions of the tenents better than ever before. The Secretary was authorized to write a letter of appreciation to Mr. Cotton, of Canton Bend, for valuable assistance in the building of the Camden dormitory. The supply of clothing for a number of stations is still short. The Board is still unable to make any new grants in the Farsonage department. Congregations in arrears should be prompt in discharging obligations, and societies are asked to remember the houseless Home missionary, when distributing funds

The Home secretary reported many items of interest. No new appointments have been made in the Home field since last report. No report of the adjourned meeting of December 15 was sent to the Magazine as the business transacted was routine.

The Junior Secretary had one item of general interest: four new societies organized, Springdale, Pa., Glenwood Home, Youngstown, O., Mt. Washington, Pa., and 2nd Philadelphia, Pa.

MRS. SAMUEL YOURD.

Corrected Treasurer's Report for October, 1 03.

Foreign Schools:—Allegheny, 75; Philadelphia, 13; Rock Island, 5.10; Monongahela, 90.

Medical and Foreign Missions:—Allegheny, 18; Cleveland, 24; First Ohio, 28; Rock Island, 31.50; Monongahela, 15.

Foreign Salaries:—Allegheny, 225; Philadelphia, 125; Monongahela, 733.

Home Missions:—Allegheny, 39; Cleveland, 29; Garnett, 10; First Ohio, 37.88; Philadelphia, 5; Rock Island, 22; San Francisco, 5; Monongahela, 10.

Indtan Missions:—Allegheny, 45; Philadelphia, 100; Monongahela, 20.

Freedmen's Missions:—Allegheny, 70; Cleveland, 12; Rock Island, 15; San Francisco, 9; Monongahela, 53.

Junior Special:—First Ohio. 13; Monongahela, 19.

Parsonage and Church Extension:—Allegheny, 30; Cleveland, 7; First Ohio, 5; Philadelphia, 10; Rock Island, 5; Monongahela, 59.

Ministerial Relief:—Cleveland, 6; First Ohio, 5.

Home for Missionaries' Children:—Allegheny, 5; Cleveland, 5.

Orphans' Home:—Monongahela, 77.

Memorial Hospital:—Monongahela, 1.

Home for Aged People:—Cleveland, 1; Monongahela, 19.

Returned on Loan Investments, Allegheny, 650; Life Membership, Monongahela, 50. Grand total, $6663.01.

Mrs. Elizabeth Marquis.

The Ladies Missionary Society of the First U. P. church of Indianapolis, Indiana, desires to put on record the following tribute in memory of Mrs. Elizabeth Marquis.

In the desth of Mrs. Marquis the Society has lost not only its oldest but one of its most faithful and useful members. Her sweet Christian character was an inspiration to all. She was a true "mother in Israel," and while personally active all her life in every branch of church work, she brought up her children in the "nurture and admonition of the Lord;" for this society still feels the loss of her daughter, Mrs. Ella Taylor, called to her reward years ago, but our church and denomination continue to enjoy the earnest labors of her son, Elder E. K. Marquis.

This society directs that a copy of this memorial be sent to Elder Marquis and family and also to the Women's Missionary Magazine.

MRS. W. E. MCKEE,
MRS. D. M. ELLIOTT,
Committee.

Mrs. Sally Ann Robertson.

A tribute of love and respect from the W. M. S. of North Argyle, N. Y., to the memory of Mrs. Sally Ann Robertson, who died March 5th, 1903, aged 83 years.

She was a charter member of our society and during her active years regularly attended its meetings. Her very presence an inspiration. She was a loyal, loving Christian. Her service for the Master was a willing and joyous one. She was for years a successful Sabbath-school teacher, a lover of the house of God, and a regular attendant upon its ordinances as long as health permitted.

From her life we have the assurance that she has entered into the rest that remaineth to the people of God. We will lovingly cherish her memory and the influence of her consistent life will long be felt by us all.

By order of COMMITTEE.

Mrs. Harriet Kerr.

A tribute of respect and affection from the Woman's Missionary Society of the First United Presbyterian church of Carnegie, Pa., to the memory of Mrs. Harriet Kerr, who passed away Sept. 27, 1903, in her 67th year.

Although our friend was not often permitted to be present at our meetings, we knew her heart was in the work, and we felt that she would willingly and cheerfully respond to any call made upon her. She was a good woman and a loving mother. Our society has lost a bright, Christian member. We extend our sympathy to her bereaved family.

Resolved, That a copy of these resolutions be spread on our minutes and published in the Women's Missionary Magazine.

MRS. A. J. MCQUITY,
MRS. C. A. FOSTER,
Committee.

Mrs. Mary F. Watt.

A tribute of love and respect from W. M. S., of Elizabeth, Pa., to the memory of Mrs. Mary F. Watt, who was called to her Heavenly home Dec. 9th, '03.

Her presence and companionship to us in the Master's service, were helpful and will be greatly missed; but in the sorrow of our loss we know that she is in possession of a faithful worker's reward.

We extend our heartfelt sympathy to a lonely husband and commend him to a loving Saviour whom she loved and revered. COM.

Treasurer's Report for the Month of December, 1903.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

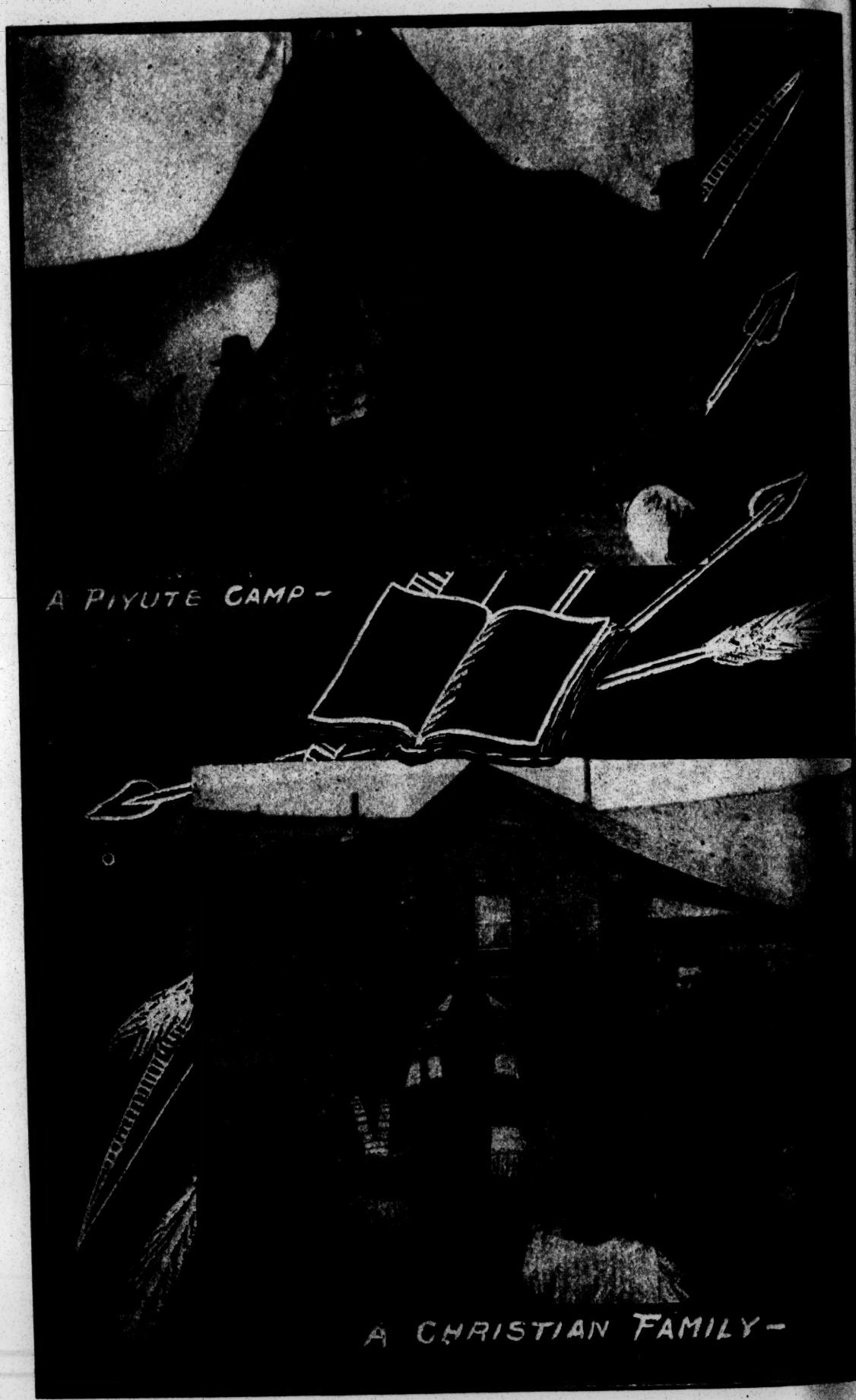
PRESBYTERIALS.	Foreign Schools.	Medical and Foreign Missions.	Foreign Salaries.	Home Missions	Indian Missions.	Freedmen's Missions.	Junior Special	Parsonages and Church Extension.	Ministerial Relief.	Interest on Parsonage Loans.	Home for Missionaries' Children.	WOMEN'S ASSOCIATION WORK. Orphans Home.	Memorial Hospital.	Home for Aged People.	To reduce principal on Investment Loans.	Life Membership	TOTAL.
Allegheny			60 00									17 00					77 00
Argyle,			275 00	15 50													290 50
Arkansas Valley										77 75							77 75
Boston		15 00		10 00		10 00									425 00		460 00
Butler																	
Chartiers,												7 00	7 00	9 00			23 00
College Springs,			114 00			5 00						10 00		10 00			139 00
Colorado,										153 10							153 10
Concordia,		10 00				5 00		5 00									20 00
Conemaugh,	9 00	3 00	100 00	5 00		9 50											126 50
Delaware,	1 00	32 00		2 60		11 00											46 00
Des Moines,						3 00				156 00							159 00
Frankfort,	5 00			10 00		9 00											24 00
Illinois Central,		5 00		5 00													10 00
Illinois Southern,			150 00	18 00		12 00					2 00						182 00
Indiana,	10 00	39 15	140 25	20 00	3 85	12 00		9 00	1 81								236 06
Kansas City,		4 60	20 00							47 00							71 60
Keokuk,			200 00														200 00
Lake,		17 00		17 00		7 00											41 00
Monongahela,		15 00	155 00	165 00			35 00	15 00						2 00	40 00		427 00
Muskingum,	25 00	45 70	137 00	2 00		17 00		6 00	1 00								233 70
Ohio First,																	
Omaha,										84 80							84 80
Oregon,		14 00		6 00		9 00				53 00							82 00
Philadelphia,				25 00											50 00		75 00
Pittsburg,						16 00											16 00
Puget Sound				16 00		10 00	4 56	5 00									35 56
San Francisco,		10 00		10 00		10 00											30 00
Spokane	12 00																12 00
Steubenville,	34 00		15 00	11 00		11 00											71 00
Westmoreland,		23 00	139 00	77 00		11 00		20 00		230 33							500 33
Wheeling,	14 00	35 00		15 00		15 00		10 00	10 00								99 00
Xenia,												8 00	8 00	9 00			25 00
Surplus Returned		16 00															16 00
Sale of Cotton and Rent of Alabama Mission Farm,						170 45											170 45
Totals	110 00	284 45	*1505 25	429 50	3 85	352 95	39 56	70 00	12 81	801 98	2 00	42 00	15 00	30 00	515 00		4214 85

*Includes Salary of lady missionaries and Native Bible Readers.

Presbyterial Treasurers will please designate *Junior Special* (Luxor Scholarship) in remitting to Miss Sloan, Treas. Send money early in the month to Treas. Omit cents except in Parsonage Loans. Pay pledges on Salaries promptly.

MISS E. J. SLOAN, TREAS., 5150 Liberty Ave., Pittsburg, Pa.

MISS. E. D. BROWN, ASSIST. TREAS., 3501 Fifth Ave., Pittsburg, Pa.


A PIYUTE CAMP -
A CHRISTIAN FAMILY -